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THE FAMILY MINISTER.

The "Domestic" minister intends, not the pastor, or preacher; not the servant of the Most High God, who officially shows unto men the way of salvation—but he, who adopts the resolution of Joshua—As for *me* and my *house*, *we* will serve the Lord.

The preservation and spread of religion should not depend exclusively, on a particular order of men, however important their function may be. *All* Christians, in their respective stations, ought to co operate with those, who are, by designation, workers together with God.

It ought to be a matter of thankfulness, that the number of ministers properly so called, who enter into the spirit of their office, and preach the truth as it is in Jesus, is exceedingly increased But compared with the field, and the vastness of the work, the laborers are yet few. And few they would be found, if multiplied a thousand fold; and we should *still* need, the property, the talents, the influence, the example, the exertions, the prayers, of *all* the subjects of divine grace.

And can their services be dispensed with *now?* God is not the God of confusion, but of peace; and He has said, Let every thing be done decently, and in order. It is his providence that determines the bounds of our habitation, and furnishes the several stations we occupy; and into these we are to look for our duties and opportunities Men are often led out of their own proper sphere of action, in order to be useful; but it is ignorance, if not discontent, and pride, that tempts them astray.

As the stream of a river is most lovely and beneficial, when it patiently steals along its own channel, though it makes not so much noise, and excites not so much notice, as when it breaks over banks, and roars and rolls as a flood; so good men are most acceptable, and useful in their appointed course. Wisdom will estimate every man, by what he is, not out of his place and calling, but in them. *There* we naturally look after him; there we unavoidably compare him with his obligations; there we see him habitually—and there he gains a character, or goes without one.

It is to be feared, that some, even of the stricter professors of religion, have a zeal of God, but not according to knowledge. It blazes at a distance, but it burns dim at home In a day like the present, there will be many *occasional* calls of public *duty*; but it will be a sad exclamation to make at a dying hour, "My own vineyard have I not kept." In the spiritual, still more than in the temporal neglect, "He that provideth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel."

"You wish to serve your generation?" It is well that it is in your heart; but let it be according to the will of God. And how does this require you to proceed? From public relation into private, or from private into public? Does it order you to waste time and strength, to go to a *distance*; and begin labouring, where difficulties will be too great, and means too few, to allow of your improving the waste, back to your own door? Or, to begin *near*; to cultivate onward; to clear and fertilize the ground as you advance; so as to feel every acquisition already made converted into a resource to encourage, support, and assist you, in your future toil?

"You long to be useful"—And why are you not? Can you want either opportunity, or materials—*you*, who are placed at the head of families; *you*, who are required to rule well your own household; to dwell with your wives according to knowledge; to train up your children in the nurture and admonition of the Lord; to behave towards your servants, as remembering that you also have a master in heaven.—Behold, Oh man of God, a congregation, endeared and attentive, committed to your trust Behold, a flock whom you may feed with knowledge and understanding; and before whom you may walk as an example in word, in conversation, in charity, in spirit, in faith, in purity. Behold a church in thy house. Behold an altar on which to offer the morning and evening sacrifices of prayer and of praise. *Here*, observe these things, without preferring one before another; here teach and exhort, and reprove, with all long suffering and patience; here officiate—and "Ye shall be named the Priests of the Lord; men shall call you the Ministers of our God."

The remark of Baxter is worthy of our regard—"If family religion was duly attended to, and properly discharged, I think the preaching of the word, would not be the common instrument of conversion." And Gurnal says—"The family is the nursery of the church. If the nursery be neglected, what, in time, will become of the gardens and the orchards?" Jay.

A PROFANE SWEARER REFORMED BY A TRACT.

In the summer of 1825, I left the Tract entitled "*The Swearer's Prayer*" in a place where it would be found by a companion who was notoriously wicked and profane. A few weeks afterwards, I went to the place where I had left it, and found it with a few lines written on the margin with a pencil, of which I do not precisely recollect the words; but the amount was as follows: "The writer has missed his aim, in thinking that a pack of lies is a proper means of breaking a bad habit; and it would be better for him who has left this here not to repeat such an insult." I wrote at the bottom, "Reprove a wise man, and he will love thee;" and left the Tract in the same place At my next visit, I found it torn into a number of small pieces: I was immediately reminded of a fact, recorded in ancient history, of a certain king, who, on receiving a petition from a poor person, hastily glanced at it, and returned it unanswered. The petition was presented the next day, and treated in the same manner The petitioner repeatedly presented it with the same ill success, until, at last, the king being exasperated with her importunity, tore it to atoms. These were carefully gathered up, stitched together, and again presented. The king, struck with her perseverance, read the petition, and immediately returned a favourable answer This circumstance being brought to my mind, I determined to try a similar expedient. The fragments were put together in their proper order, and replaced in the drawer in which the Tract had before been laid. Soon after, the Tract disappeared, and I heard nothing more of it until eight months afterward, when I had a conversation with the person for whom it was intended, and he said, "that he had determined, by the grace of God, to leave off the practice of swearing. He had treated the Swearer's Prayer with contempt, when he first saw it; but when he found the fragments reunited, he believed that I was in earnest. He took the Tract home, read it carefully, and resolved to swear no more. He had determined not to part with the Tract as long as he lives." A great reformation in his conduct has taken place, and I cannot but hope that a work of Divine grace has been begun in his heart.

Tract Magazine.

NEWSPAPERS.

Newspapers are things that can be dispensed with, as costing money that might be saved.—So is the schooling of our children; so indeed, are nine tenths of what it costs us to live. Almost any man might lay up money every year if he would live on bread and water, and clothe himself in the cheapest manner he could. But what of that? who would live like a brute, and die like a beggar, for the mere pleasure of saving money, which he cannot carry hence with him, though like a dead weight, it may hang upon his soul at the last moment of his mortal existence! there are few such—five of ten in a million, and what wretched creatures are they? Most men, sensible that they must die, are disposed to enjoy a little of the fruits of their toils; and nothing is perhaps more necessary to the enjoyment of society, or self satisfaction in retirement, than a well informed and virtuous mind; it gives a zest to all things in prosperity, and is the best resource in adversity. Newspapers, though not always conducted with talents and respectability, are the best possible channels for obtaining an acquaintance with the affairs of the world, and to implant desires in the hearts of youth for more solid reading, as he goes on to maturity.

In truth, they are the great engine that moves the moral and political world, and are infinitely powerful to establish the character of a people, as well as to preserve their liberties.

Niles' Reg.

NEW APPLICATION OF STEAM.

Mr. William Haskins, hatter, of this place, has invented a method of heating all the different kettles, used in his establishment, with steam. In the lower apartment of his shop he has a small steam-boiler, which cost about 40 dolls. and contains 65 gallons: from this the steam is conveyed in tubes to the different parts of the shop, were the hats are hardened, boiled, planked, and coloured; one fire thus answering for the whole, and wooden vessels are substituted instead of iron or copper ones.

Wheeling Gazette.

From the N. Y. Obs. & Chron.

FAMILY DISCIPLINE

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

Prov. xxii. 15—xxiii. 13, 14.

MY WILL BE DONE—*on earth as it is in heaven.*—This, Messrs. Editors, is no part of the *Lord's Prayer*. But it is *the whole* of the natural temper of men. It is the native prayer of the human heart—the petition to the universe, which it urges spontaneously, imperiously, and with deep toned obstinacy. The *opposite* of such a prayer is—religion, preferring the will of God to our own; and surrendering, with a child like simplicity, our will to *whatever* is pleasing to our Maker.

We often speak of the docility of a child, as the standard of our Christian docility: but, the image is to be qualified. We assume an abstraction, not a fact; and argue from ideal childhood—from what a child ought to be, and often appears to be,—not from what a child is? Some children have sweet tempers, and sweeter countenances, and still sweeter manners, and most fascinating glee and gambols; and should we argue from those infantile charms of appearance, that the *moral tone of the soul* was equally benign and amiable, we should be brought to a conclusion contradictory of the word of God, and of all moral observation, and moral experiment, and moral evidence.

I have an anecdote in point. It was in the family of a pious minister, who had then a revival in his congregation, that the matter occurred. "Electra," said her mother to a little daughter of two and a half years old, playing on the floor, "bring me that apple, my dear." She looked at her mother, said "No," with indifference, and resumed her play. Her mother rejoined, "Bring me that apple instantly;" and was answered, "I wont."

Things now became in earnest; and after several more orders and refusals, the case was resigned to the father, who was present and had observed the scene. With a tone of authority and yet benevolence, he reiterated the mandate, "Take that apple to your mother, my child!" Electra arose, went to the place where the apple was, picked up a chip that lay near it, returned, threw it in her mother's lap, and was going to her play. Her father here took hold of her, brought her near him, expostulated, warned, and then reordered her. Her sullenness deepened into silence and malignity—*my will be done* was her deliberate position. Her father was one of those thorough going Christian moralists, who believe no better ethics can be made by man than God has made for him in his word, and who carry practice with theory, as well as theory with Scripture. He took down the provided *birch* from the top of the old clock, and very dispassionately applied it to the obstinate offender. Electra screamed, and begged, and squirmed, and called for her mother—who first interfered with very *cruel* advocacy, and then, in a flood of tears, left the room. Her father forbore, and tried her again. She walked, pouting and sobbing, to the apple, stood still near it, and said—she *could* not pick it up. Her father understood the nature of her inability, and its true relation to accountability. It was *just such an one* as keeps a sinner from obeying God. Her father paused for some minutes: Electra looked alternately at the apple and at him, pouted, rubbed her eyes, and said again that she could not pick up the apple. Another whipping was the consequence—Electra screamed louder than ever, begged and *promised*. On this, her father tried her again. She went to the apple, stood still, held her eyes to the floor, said and did nothing. Here some sympathetic spectators—friends of the family, visiting—began to plead and apologize for the sufferer, and to insinuate that it was useless and tyrannous to persist. Her father, with a look, gave them their answer and his sentiments. He again applied the birch, and *let not his soul spare for her crying*. Her promises were now frequent as the rain drops of a shower, and yet fewer than the steady strokes of *enlightened love*, that honored the commandment of God, and subordinated the sympathies of a father to the duties of a Christian. As soon as he ceased, while his steady carriage had awed the circle into silence, Electra showed another creature; she ran to the apple, took it up, and brought it to her father. Her actions spoke her obstinacy gone, her pride subdued, her temper humble, tender, penitent. Her mother was called. As soon as she entered the apartment—"Electra," said her father, "put this apple where it was, on the carpet?" she obeyed. Again said he, "Take it up and carry it to your mother." She obeyed, with alacrity and tears. "Come here, my daughter." She came. "What a naughty girl was Electra,"—"Yes." To the questions, "Are you sorry—do you love Pa—will you be good—do Pa, and Ma love you?" and others like them, she assented; constantly opening her arms, and raising her lips, for the kiss and the caresses of her father.

Her mother then began *her confession;* asked pardon for the improper strength of her feelings, and acknowledged that her love for the child was spurious in comparison with that of her husband. The others united in the acknowledgement, while Electra's tears were drying, and her sobs diminishing, on her father's knee. But the little penitent was really too weak to stand, and too sore to play. She was put upon her couch, where a sweet sleep and gentle applications, soon wrought her complete recovery.

Her father often explains to her *the will of God*, and the duty of submission to it, and the terrible consequences of obstinacy—*and she knows just what he means!* Electra is now a good girl, and one of the most obedient and promising of children—and her parents feel that it was not cruelty, but kindness, that used the means and obtained the result, according to the divine direction. Had her father only read his duty in her mother's tears, and done her mother's will instead of God's, and so *pitied* her obstinacy and called it by some soft name, the awful probability is that Electra would have retained the position, *My will be done*, and feel its eternal bitterness! "Before destruction the heart of man is haughty, and before honour is humility." "Parents, do your duty! Be kind! and *act*, as well as *pray*, for your children. Think of Electra, and ☞ of Prov. xxii. 6.

PHILODEMUS.

THE SABBATH

It has been often said, the Sabbath is the palladium of our religion, and that as this day is observed or neglected, Christianity will stand or fall. If this be really the case, there is reason to fear it will not be of long continuance *among* us. One thing, in my judgment, is certain. If it does fall, it will fall like a strong man—it will pull down the pillars of government, and bury our country in ruins. Every wicked man is an enemy to his country; because he breaks her laws, and spreads the contagion of vice around him; and because his conduct has a direct tendency to bring down the vengeance of heaven on his devoted country. There is no other way of discharging our duty to our country, but by yielding obedience to *all* her laws; not *this* or *that* law, but *every* law. Men are influenced, by different passions or appetites. Some persons dislike *this*, others *that* law; and there are some so bad, that they hate *all* law. One man is averse to the law that forbids tavern haunting on the Sabbath, a vice which, by the bye, is very common among us; and therefore he breaks it. Another laughs at the law that forbids swearing and blasphemy, and therefore he breaks it. In the name of goodness, what is to become of a country, where the laws are thus openly insulted and violated by every man at his pleasure?

What sort of a citizen is *that* man who obeys only those laws which please his humour or his taste, and deliberately violates those he disapproves? I will venture boldly to assert, a person of this description has not a single drop of federal or republican blood in his veins, or benevolence in his heart—did he possess a particle of either, he would cheerfully acquiesce in every law that has any tendency to promote the general good. Has the law said, Thou shalt do no unnecessary work, nor practice any sport or diversion on the Sabbath? He that offends in those instances, against both heaven and earth, is a bad *citizen* and a bad *man*. I speak plainly, gentlemen. In defending the laws of God and my country, I am not to be deterred by the censure of any man, or set of men, from using any language or freedom of speech, not inconsistent with truth and decency. I therefore repeat, that a person, who breaks the laws of God and man, can have no better pretensions to the character of a virtuous, good citizen, than the felonious robber on the highway. They are both bad citizens, though there may be a difference in the nature and degree of their crimes.—*Judge Rush.*

STATE OF THE WORLD.

From the different estimates, which have been made on the subject, we may assume eight hundred millions as the probable population of the globe we inhabit. Of these, Christianity can claim but little more than one fifth, as nominally her own. All the residue, except about two millions of Jews, amounting to more than 600 millions, are Mahometans and Pagans. To these may be added, at least 100 millions of nominal christians, embracing nine tenths of the Greek and catholic churches; and we find there are 700 out of 800 millions of human beings, no one of whom can compare in knowledge with the humblest child who has been instructed in the free schools of Massachusetts; and I shudder to add, that most of these are as morally worthless, as they are stupidly ignorant. This is indeed a dark picture, though I believe a just one, of the present state of mankind.

Burnside's Addres.

MINISTERIAL COURAGE.

True courage, I hesitate not to affirm, is the very quality, which most of all, God has been pleased to a-

knowledge and to bless in weakening the empire of darkness, and extending the limits of his own holy kingdom. It is better than all the gifts of learning and eloquence united with a weak and irresolute soul.

All history is replete with examples. What shall we say of the reformers? The work, they were honoured to promote, commenced, under God, in the very spirit, we are recommending. The immortal Luther, no less by his zeal, boldness and unconquerable perseverance, than by the splendour of his talents, and the rich variety of his acquisitions, was himself a host. Of John Knox, the father of the church of Scotland, it was testified over his grave. "*Here lies he who never feared the face of man.*" It was by the courageous and quenchless zeal of Whitefield, far more than by any superiority of genius, or strength of reason, or richness of intellectual attainment, that he was fitted for his destined work of rousing a sleeping world. And no man has been employed as the voluntary instrument of extensive good to the church, who had not devoted himself to the object, with such an ardour of determination, and singleness of purpose, that he had learned to be afraid of nothing but defeat in this glorious enterprise.

THE SPARROW'S NEST.

July 22, 1826. On a slender branch of a young maple, which shades my window, I discovered this morning, a Sparrow's Nest; and observed that it was visited, alternately, by the mated proprietors, who, with great industry and evident pleasure, were carrying supplies to their infant charge.

These inhabitants of the air are, equally with myself, the workmanship of a Divine Hand, and are dependent upon the same care and bounty. "Not one of them," (said the Saviour to his disciples) "shall fall on the ground, without your Father." This declaration of our heavenly Instructer was brought forcibly to my mind, by seeing the flexible bough, which sustained the simple dwelling of the unfledged young, rocked with the wind, in a manner which seemed to threaten their inevitable dislodgment: But the little creatures, taught by instinct, clung to their grassy habitation and fell not.

These birds are without account ability, and without sin. They fully answer the design of their creation, and live and act agreeably to their state and circumstances: whilst I, who am endowed with reason, conscience, and superior understanding, am continually acting in opposition to the law of my Maker, and to what I well know to be my highest good. May I then learn wisdom from these inferior creatures; may I consider that I am "of more value than many sparrows," as I possess an immortal soul; and, endeavouring to pursue the path of duty, may I trust in the care and protection of Almighty Goodness, and strive to act in a manner more correspondent with the high and glorious destiny which awaits me.

July 29th. This day, the little family, noticed under the above date, having become sufficiently fledged for the purpose, ventured to spread their plumy wings, to leave the place of their birth and minority, and to imitate and accompany their delighted parents, in ranging the yielding element in which they were formed to move. The nest remained: But it was no longer of any use to them, and was quickly forgotten, in the enjoyments of their new and happy state. So, I trust, shall I, when the appointed time shall arrive, joyfully leave my earthly dwelling, (where, I hope, I have been preparing for the event,) and soar above, to enjoy a happiness, of which I can form but a very imperfect conception, in my present confinement and bondage. The things of this world, which now are necessary for my accommodation and comfort, will be no more needed, or remembered, in my new and heavenly state of existence. Let me then, even now, be withdrawing my thoughts and affections from objects and interests which I am so soon to leave for ever—let me meditate often upon the world of spirits which I am about to enter, and (as I have just seen these little birds do) be pruning, as it were, my wings, for my joyful flight from these mortal shores.

Com.

SEVEN REASONS

Why we should not go to plays, or balls, and parties of carnal pleasure.

1. Because no good can be derived from them. No one can honestly say he is too good to be mended. And as it is the object of God in various ways, to make the bad good and the good better, we ought to pursue the same noble object in all our plans and pursuits. But who ever grew wiser or better, by visiting a play or party of pleasure? Does not stubborn fact prove the contrary? Have not husbands and wives, children and servants been converted for the worse? Now, unless we possess the vanity and presumption to suppose we have naturally more virtue and fortitude than our neighbours, may not we be hurt as well as others?

2. Because time may be better employed. Time is an invaluable talent. And can we set so little by it and have so small a sense of our responsibility to God, as to squander it away? I have heard of a heathen emperor killing troublesome insects, to pass away the time which hung heavily upon him. But I presume, if we conscientiously perform all the public and private, personal and relative duties of life, we shall find little time left to devote in imitation of the heathen emperor, much less to waste in the ball-room or theatre.

3. Because it is a misappropriation of money. When every demand is answered in a family, in an ordinary case, even with the best economy, our stock of money will be nearly exhausted. But if there should be a trifling surplus, or we should have command of a fortune, there are other demands to be answered, before we are at liberty to waste our Lord's substance. Indeed, if any thing remain in our hands, after supplying our poor neighbours, whom God has sent to us with a check, we must return it with interest to the original owner.

4. Because we ought never to be found in bad company. But do not good people go to these places? It is granted that those are sometimes found there, who, according to their profession, ought to be found in better company. But I have no opinion that a child of God will, of choice, meet with the worst of people, viz thieves, gamesters, drunkards, pickpockets and prostitutes. This promiscuous multitude is found at plays, &c. What regard can we be said to pay to the word of God, "Thou shalt not go with the multitude to do evil," if we frequent places of this description?

5. Because we must not set a bad example. As insignificant as we may seem, we have a connexion with the vast chain of beings in the universe; and our principles and examples may in some respect affect the principles, character and destiny of each link in this chain.—"One sinner destroyeth much good." If we waste our time, there will not be wanting many who will imitate us as if impelled by the law of attraction. If our example is not so perfect a one as we could wish, let us be careful that we do not set a bad one.

6. Because Almighty God has forbidden it. The commands and cautions of the Bible are so numerous on this subject, that it is difficult to make an appropriate selection. "If sinners entice thee to sin, consent thou not."—"Enter not into the path of the wicked, and go not in the way of evil men."—"Be not among wine bibbers, among riotous eaters of flesh."—"Abstain from all appearance of evil"—"Evil communications corrupt good manners."—"Young men likewise exhort to be sober minded."—"Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting"—"For every *idle word* that men speak, they shall give an account thereof in the day of judgment." In view of these solemn prohibitions of Jehovah who can consume his time and money at plays and parties of carnal merriment.

7. Because we must soon die.—And who would meet death in a ball room? or go from the theatre to the "judgment seat of Christ?" The interview which the Rev. Mr. Hervey had with a young lady in a coach, though familiar to every one, may always be introduced with profit, and in this place is very pertinent. Talking fast in praise of the theatre, she said, there was the pleasure of thinking on the play, *before she went*, the pleasure she enjoyed *when there*, and the pleasure of *reflecting upon it* when in bed at night. When she was done, Mr. Hervey, in a very mild way, said, that there was *one pleasure more*, which she had forgotten to mention. She replied, "What can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey answered: "Madam, the pleasure that it will give you on your *death bed*." She was struck with great surprise, had not a word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her *death-bed*.—READER, GO AND DO LIKEWISE.

THE HAPPINESS OF HEAVEN.

Dr. Dwight closes his sermons on the happiness of Heaven, with the following apt and beautiful comparison:

To the eye of man the sun appears a pure light, a mass of unmingled glory. Were we to ascend with a continual flight towards this luminary, and could we, like the eagle, gaze upon its lustre, we should in our progress behold its splendour become every moment more intense. As we rose through the heavens, we should see a little orb changing gradually into a great world: and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendour and arrayed in beauty; and, as he advances onwards through the successive periods of duration, will behold all things more and more luminous, transporting, and sun like for ever.

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Two Dolls. per ann. if paid in 6 months.

LEXINGTON, KY.
WEDNESDAY, DEC. 27, 1826.

SEVEN REASONS

Why we should not go to plays, or balls, and other parties of carnal pleasure.

1. "Because no good can be derived from them." 2. "Because time may be better employed." 3. "Because it is the misapplication of money" 4. Because we ought never to be found in bad company." 5. "Because we must not set a bad example." 6 "Because Almighty God has forbidden it." 7. "Because we must soon die. And who would meet death in a ball room? or go from the the theatre to the judgment seat of Christ?"

We invite the serious attention of *all* our readers to an article on the preceding page of this paper, in which the above reasons are enforced by a variety of highly important considerations. And if any of our *Christian* readers have been guilty of a *conformity to the world* in any of these things, we most affectionately admonish them to pause, reflect, and read and pray over the 21st verse of the 5th chapter of Galatians: "Envyings, murders, drunkenness, REVELLINGS, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things *shall not* inherit the kingdom of God."

KENTUCKY LEGISLATURE.

The Convention Bill, which passed in the *House*, has been rejected in the *Senate*, 21 to 17. A bill has passed Senate, appropriating $20,000 for rebuilding the Capital, in Frankfort, $5,000 of which sum are to be taken in stone work from the Penitentiary These we believe are the only important matters decided in either branch of the Legislature since our last. The Governor has not yet returned the bill respecting the Court of Appeals.

Both branches of the Legislature have a recess during this week.

For the Western Luminary

THE SABBATH.

There are but few institutions of divine appointment more generally neglected than the Sabbath. That it is of divine appointment, is evident from the scriptures; and it is equally clear, that it should be kept holy to the Lord. Many indeed have been the days set apart by men for divine service, but they were not binding, because of human institution. But this is not the case with the Sabbath; therefore the fourth commandment is introduced with peculiar force; "*Remember the Sabbath day, to keep it holy.*" This is the command of Jehovah, and is of universal obligation, as much so as are any of the commands of the moral law.

This institution is wise as to the designs of it. That God may be worshiped in the *congregation of his saints;* that men may be instructed by the preaching of his gospel; that communities may be *benifited*, and families and individuals, rich and poor, may be devoted to the service of the most high God. It is of lasting obligation; see Exodus xxxi. 13 14. "Speak thou unto the children of Israel, saying, verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that you may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one that defileth it, shall surely be put to death; for whosoever doth any work therein, that soul shall be cut off from among his people."

The abolition of the Sabbath would be unscriptural, unreasonable, injurious to the bodies and souls of men, and of incalculable injury to society, and even to the brute creation. But it is a mournful fact, that binding, useful and important, as this divine institution is, it is most awfully and flagrantly violated, and that too by the better part of society, as well as the more profligate. This is done by visiting, feasting, (yes, *your dining and tea, and wine parties on God's holy day;*) travelling, indolence, buying and selling, keeping books, casting up accounts, and worldly amusements. I have been deeply impressed with the remarks of Bishop Porteus on this subject: he says, "Look into the streets on the Lord's day, and see whether they convey the idea of a day of *rest*. Do not our servants, and our cattle seem to be almost as fully occupied on that day as on any other! And as if this was not a sufficient infringement of their rights, we contrive, by needless entertainments at home, and needless journies abroad, which are often by *choice and inclination reserved* for it is very day, to take up all the little remaining part of their leisure time That day seems to be considered by too many, as set apart by divine and human authority, for the purpose not of *rest* but of its direct opposite, the labour of travelling; thus adding one day more of torment, to those generous, but wretched animals, whose services they hire, and who being generally strained beyond their strength the other six days of the week, have of all creatures under heaven, the best and most equitable claim, to the suspension of labour on the seventh."

These are evils under the sun which insult heaven, ruin ourselves, and present an awful example, to our children and servants. Heads of families seem almost to have forgotten, that they are responsible to God for the training of their children, and the proper regulation of their household. In New Orleans, and in some Catholic cities and countries where the Sabbath is almost entirely abolished, we have heard of parties, theatres and routs, on this holy day; but who could have believed that the period ever would have arrived in this christian state, when the Sabbath would have become the day for fashionable dinings, tea parties, and worldly amusements! Christians, and men who regard the order and harmony of society ought to be on the alert; they ought to discountenance every attempt that may be made, to violate the laws of Heaven and our state; they ought to frown on all Sabbath breaking; and by a regular and circumspect deportment, exhibit to the world that respect to this holy institution of God Almighty, that the state of our country and the importance of the subject demands.

A FRIEND TO ORDER.

From the N. Y. Obs. & Chron.

NINETEENTH CONGRESS.

On Monday last, the Nineteenth Congress commenced its second session in Washington City. The attendance was very full, 36 Senators and 170 Representatives being present when the rolls where called. In the Senate, the Hon. John C. Calhoun, Vice President of the United States, took the chair, and in the House, the Hon. John W. Taylor, of New-York. On Tuesday the President delivered his Message, which is too long to be inserted entire. The following abstract embraces all that is most important.

PRESIDENT'S MESSAGE.

After some introductory remarks, in the course of which he renders grateful acknowledgements to God for the happy state of the country and the favorable circumstances under which Congress are permitted to assemble, the President proceeds to the consideration of our Foreign Relations.

Relations with Russia.

"By the decease of the Emperor Alexander of Russia, which occured cotemporaneously with the commencement of the last Session of Congress, the United States have been deprived of a long tried, steady and faithful friend." "The ordinary diplomatic communications between his successor, the Emperor Nicholas, and the United States, have suffered some interruption by the illness, departure, and subsequent decease of his minister residing here, who enjoyed, as he merited, the entire confidence of his new sovereign, as he had eminently responded to that of his predecessor. But we have had the most satisfactory assurances, that the sentiments of the reigning Emperor towards the United States are altogether comformable to those which had so long and constantly animated his imperial brother; and we have reason to hope that they will serve to cement that harmony and good understanding between the two nations, which, founded in congenial interests, cannot but result in the advancement of the welfare and prosperity of both."

Relations with France.

By the operation of the Convention of the 24th of June, 1822, our relations of commerce and navigation with France are in a state of gradual and progressive improvement. Three fourths of the discriminating duties which had been levied by each party upon the vessels of the other in its ports, have already been removed; and, on the first of next October, should the Convention be still in force, the remaining fourth will be discontinued. French vessels, laden with French produce, will then be received in our ports on the same terms as our own; and ours, in return, will enjoy the same advantages in the ports of France.

Relations with the Netherlands.

The Government of the United States and that of the Netherlands, six or eight years since mutually abandoned discriminating duties of impost and tonnage, affecting the citizens of the other. These reciprocal regulations had continued in force several years, when the discriminating principle was resumed by the Netherlands, in a new and indirect form, by a bounty of ten per cent in the shape of a return of duties to their national vessels, and in which those of the United States are not permitted to participate. The government of the Netherlands contend that the favour shown to their own shipping by this bounty upon their tonnage, is not to be considered as a discriminating duty; but the President considers it as producing the same effects, and refers it to Congress to decide what measure the emergency may require.

Relations with Denmark and Central America.

Treaties of Amity, Navigation and Commerce, with Denmark and the Federation of Central America, have been ratified and published since the last session of Congress, which establish between the contracting parties the principles of equality and reciprocity in their broadest and most liberal extent. Each party admits the vessels of the other into its ports, laden with cargoes the produce or manufacture of any quarter of the globe, upon the payment of the same duties of tonnage and impost that are charged upon their own; and it is also provided that the parties shall hereafter grant no favor of navigation or commerce to any other nation, which shall not, upon the same terms, be granted to each other; and that neither party will impose upon articles of merchandise, the produce or manufacture of the other, any other or higher duties than upon the like articles, being the produce or manufacture of any other country.

Relations with other European Powers.

Our relations with Sweden, Prussia, Spain, Portugal, and in general all the European Powers, between whom and the United States a friendly intercourse has existed, have not materially varied since the last session of Congress.

Relations with Great Britain.

After alluding to the Conventions of 1815, 1818 and 1822, in which interests of great magnitude and delicacy had been satisfactorily adjusted, the President gives a concise history of the negociations relative to our commercial

intercourse with the British North American Colonies: [From which it appears, that those negociations, have failed of producing a satisfactory result. In conclusion on this subject the President says:]

"We have been accustomed to consider the trade which we have enjoyed with the British Colonies, rather as an interchange of mutual benefits, than as a mere favor received; that, under every circumstance, we have given an ample equivalent. We have seen every other nation, holding Colonies, negotiate with other nations, and grant them freely, admission to the Colonies by Treaty; and, so far are the other colonizing nations of Europe now from refusing to negotiate for trade with their Colonies, that we ourselves have secured access to the Colonies of more than one of them by Treaty. The refusal however, of Great Britain to negotiate leaves to the United States no other alternative than that of regulating, or interdicting, altogether, the trade on their part, according as either measure may affect the interests of our own country; and, with that exclusive object, I would recommend the subject to your calm deliberations."

The boundary between the United States and the provinces of New-Brunswick and Canada, is still unadjusted, and also that between the United States, and the British possessions west of the Rocky Mountains.

Congress of Panama.

"A friendly intercourse is still maintained with the new republics of Spanish America. The Congress of Ministers from several of those nations which assembled at Panama, after a short session there, adjourned to meet again, at a more favourable season, in the neighborhood of Mexico. The decease of one of our Ministers on his way to the Isthmus, and the impediments of the season, which delayed the departure of the other, deprived us of the advantage of being represented at the first meeting of the Congress. There is, however no reason to believe that any of the transactions of the Congress were of a nature to affect injuriously the interests of the United States, or to require the interposition of our Ministers, had they been present. Their absence has, indeed, deprived us of the opportunity of possessing precise and authentic information of the treatise which were concluded at Panama; and the whole result has confirmed me in the conviction of the expediency to the United States of being represented at the Congress. The surviving member of the Mission, appointed during your last session, has accordingly proceeded to his destination, and a successor to his distinguished and lamented associate will be nominated to the Senate.—A Treaty of Amity, Navigation, and Commerce, has, in the course of the last summer, been concluded by our Minister Plenipotentiary at Mexico, with the United States of that confederacy, which will also be laid before the Senate, for their advice with regard to its ratification."

Revenue and Expenditures.

In consequence of the shock so extensively given to the commercial and manufacturing interests of Great Britain, and the flourishing condition of our own manufactures, the quantity of goods imported from abroad, has been, within a few years, considerably reduced; and the revenue of the country, which arises almost entirely from the Customs, has been, in consequence of it, sensibly diminished. The net revenue of the present year will not equal that of the last, and the receipts of that which is to come will fall short of those of the current year. Notwithstanding this deficiency in the revenue, however, more than eleven millions have been applied to the discharge of the principal and interest of the public debt.—The balance in the treasury on the 1st of January last, was 5,201,650 dollars. The receipts from that time to the 30th of September last, were 19,585,932 dolls. The receipts of the current quarter, estimated at 6,000,000 dolls., will make, with the sums already received, a revenue of about 25,500,000 dolls. for the year. The expenditures will be about 24,500,000. The revenue of the year 1827 is estimated at 23,000,000 dolls.

Public Debt.

On the 3d of March, 1817, an Act was passed appropriating Ten millions annually to the discharge of the Public Debt. At that time the debt amounted to 123,500,000, dolls. It has since been reduced by the operations under this Act Fifty Millions, and on the first of January next, it will be less than 74,000,000 dolls. In 1817, seven millions of the appropriations were absorbed in the payment of interest, and only three millions went to reduce the capital of the debt. At present scarcely four are necessary for the payment of interest, and upwards of six are effective in melting down the principal.

About 31,000,000 of the debt bearing an interest of six per cent, is either now redeemable, or will be redeemable in the course of a year. The President advises that half of this sum should be immediately discharged by a loan at five per cent. redeemable in the years 1829 and 1830. By this operation, a sum of nearly half a million of dollars may be saved to the nation: and the discharge of the whole thirty-one millions within four years, may be greatly facilitated, if not wholly accomplished.

Collection of the Revenue of Impost.

To guard against a repetition of the frauds upon the Custom House, which have been practised on so large a scale in one or two of our principal ports within the past year, the President suggests the expediency of some further legislative provision.

Internal Improvement.

The Board of Engineers who were employed the last year in examining the country between the tide waters of the Potomac, the Ohio, and Lake Erie, with a view to ascertain the practicability of a communication between them, to designate the most suitable route, to form estimates of the expense, &c. and who reported on the 1st of February last that the communication was practicable, have prepared a second report on the subject, which will be laid before Congress

Army and Navy.

The expenses of the War Department for the ensuing year are estimated at more than 5,000,000. dolls. of which sum 2,000,000 dolls. will be wanted for the maintenance and support of the army; 1,900,000 dolls. for pensions to the soldiers of the Revolutionary War; about 1,500,000 dolls. for fortifications; and a considerable sum, but not estimated, for the Indian Department

Upwards of 3,000,000 dolls. will be wanted for the Navy Department. From 1816 to 1820 one million of dollars were appropriated annually to the increase of the Navy, and from 1820 to the present time 500,000 dolls. annually. The result is, that our Navy now consists of 12 Ships of the line, 20 Frigates, and a due proportion of sloops of war. The President thinks that it will not be necessary or expedient to add for the present any more to the number of our ships; but if Congress should deem it advisable to continue the yearly appropriation of half a million, he suggests that it may be profitably expended, in providing a supply of timber to be seasoned, and other materials for future use; in the construction of docks, or in laying the foundations of a School for Naval Education.

Employment of the Navy.

On this subject the President observes:

"That small portions of the Navy employed in actual service during the peace, squadrons have continued to be maintained in the Pacific Ocean, in the West India Seas, and in the Mediterranean; to which has been added a small armament, to cruise on the Eastern Coast of South America. In all they have afforded protection to our commerce, have contributed to make our country advantageously known to foreign nations, have honourably employed multitudes of our seamen in the service of their country, and have enured numbers of youths of the rising generation to lives of manly hardihood and of nautical experience and skill. The piracies with which the West India Seas were for several years infested, have been totally suppressed. But, in the Mediterranean, they have increased in a manner afflictive to other nations, and but for the continual presence of our squadron, would probably have been distressing to our own. The war which has unfortunately broken out between the Republic of Buenos Ayres and the Brazilian Government, has given rise to very great irregularities among the Naval Officers of the latter, by whom principles in relation to blockades, and to neutral navigation, have been brought forward, to which we cannot subscribe, and which our own Commanders have found it necessary to resist. From the friendly disposition towards the United States constantly manifested by the Emperor of Brazil, and the very useful and friendly commercial intercourse between the United States and his dominions we have reason to believe that the just reparation demanded for the injuries sustained by several of our citizens from some of his officers, will not be withheld."

Post-Office Department.

This Department continues to be managed in a vigorous, efficient, and economical manner. The revenue of the year ending the 1st of July, 1825, exceeded the expenditures by 45,000 dolls and that of the year ending the 1st of July, 1826, exceeded the expenditures 30,000 dolls. During the last mentioned year contracts for additional transportation of the mail, in stages, for about two hundred and sixty thousand miles, have been made, and for seventy thousand miles annually, on horseback. Seven hundred and fourteen new Post-Offices have been established within the year; and the increase of revenue within the last three years, as well as the augmentation of the transportation by mail, is more than equal to the whole amount of receipts, and of mail conveyance, at the commencement of the present century, when the seat of the General Government was removed to Washington.

The Message concludes with the following paragraph:

"In closing this communication, I trust that it will not be deemed inappropriate to the occasion and purposes upon which we are here assembled, to indulge a momentary retrospect, combining, in a single glance, the period of our origin as a National Confederation with that of our present existence, at the precise interval of half a century from each other. Since your last meeting at this place, the Fiftieth Anniversary of the day when our Independence was declared, has been celebrated throughout our land; and on that day, when every heart was bounding with joy, and every voice was tuned to gratulation, amid the blessings of Freedom and Independence, which the sires of the former age had handed down to their children, two of the principal actors in that solemn scene, the hand that penned the ever memorable Declaration, and the voice that sustained it in debate, were, by one summons, at the distance of several hundred miles from each other, called before the Judge of all, to account for their deeds done upon earth. They departed cheered by the benedictions of their country, to whom they left the inheritance of their fame, and the memory of their bright example. If we turn our thoughts to the condition of their country, in the contrast of the first and last day of that half century, how resplendent and sublime is the transition from gloom to glory. Then, glancing through the same lapse of time, in the condition of the individuals, we see the first day marked with the fullness and vigor of youth, in the pledge of their lives, their fortunes, and their sacred honor, to the cause of freedom and of mankind. And on the last, extended on the bed of death, with but sense and sensibility, left to breathe a last aspiration to Heaven of blessing upon their country; may we not humbly hope that to them, too, it was a pledge of transition from gloom to glory; and that while their mortal vestments were sinking into the clod of the valley, their emancipated spirits were ascending to the bosom of their God!"

MARRIED,

On the 21st inst. by the Rev. N. H. Hall, NOAH C. SUMMERS, Esq. of Shepherdsville, to Miss MARGARET C. Daughter of Mrs. Jane Harrison, of Jessamine county.

QUESTIONS AND COUNSEL.

BY DR. GREEN.

For those who hope that a work of saving grace has been wrought upon their hearts.

Questions. 1. Have you seen your self to be, by nature and by practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and fountain of sin?—That in you, naturally, there is no good thing? Has a view of this led you to despair of help from yourself? —To see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the holy Spirit for strength and ability rightly to perform any duty?

2. On what has your hope of acceptance with God been founded? On your reformation? on your sorrow for your sins? on your prayers? on your tears? on your good works and religious observances? or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been not only to be delivered from the punishment due to your sins, but also from the power, pollution, dominion, and existence of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from all sin—without any exception of a favourite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Do you strive against it, and in some degree get the victory over it? Have you so repented of it as to have your soul really set against it?

4. Have you counted the cost of following Christ, or of being truly religious? That it will cut you off from vain amusements, from the indulgence of your lusts, and from a sinful conformity to the world? That it may expose you to ridicule and contempt? In the view of all these things, are you willing to take up the cross, and to follow Christ, whithersoever he shall lead you? Is it your solemn purpose, in reliance on his grace and aid to cleave to him, and to his cause and people, to the end of life?

5. Do you love holiness? Do you earnestly desire to be more and more conformed to God, and to his holy law? to bear more and more the likeness of your Redeemer? Do you seek, and sometimes find communion with your God and Saviour?

6. Are you resolved, in God's strength, to endeavour conscientiously to perform your whole duty—to God, to your neighbour, and to yourself?

7. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a set time, and place, and order of exercises, for performing this duty?

8. Do you daily read a portion of the Holy Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them adapted to your necessities, and see at times, a wonderful beauty, excellence, and glory, in God's word? Do you make it the man of your counsel, and endeavour to have both your heart and life conformed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God? To give yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone? and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the glory of God ever appear to you as the first, greatest, and best of all objects?

11. Do you feel a love to mankind —such as you did not feel before you became religious? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment—because they bear their Saviour's image? and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself?

12. Do you feel it to be very important to adore religion by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of [illegible] does this appear to you extr[illegible]? Are you afraid of backsliding [illegible] of being left to return to a state of carelessness and indifference in religion?

13. Do you desire and endeavour to grow in grace, and in the knowledge of Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding implicitly, to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness to himself?

Counsel. 1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless, or cursory reading of them. Read and deliberate, and examine yourself closely, on the questions under each head: and let your heart be lifted up to God, while you are considering each particular question, in earnest desire that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take one part at one time and another at another. But try to get over the whole in the course of a week: and do this every week for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you: but note down that point in writing, and bend the attention of your mind to it, and labour and pray till you shall have made the attainment which will enable you to answer clearly.

2. Remember that secret prayer, reading the word of God, watchfulness, and self-examination, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such usually, will be your inward peace, and the safety of your state. Unite them altogether, and never cease to practise them while you live.

3. Beside the Bible, have constantly in reading, at your leisure hours, some author of known piety and excellence. Read Baxter's Saint's Rest, Doddridge's works, &c.

4. Do not suppose that any evidence which at present you may think you possess, of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come: nor from repeated examinations and trials of yourself even to the end of life.—Many marks and evidences of a gracious state are set down by pious writers. But they must all come to this —to ascertain what is your prevalent temper and character—Whether, on the whole, you are increasing in sanctification, or not! If you are, you may be comforted; if not, you have cause to be alarmed. It is only he that endureth to the end that shall be saved.

5. I think it of very great importance to warn you not to imagine that true religion is confined to the closet, or to the church, even though you apprehended that you have great comfort and freedom there. Freedom and comfort there, are, indeed, most desirable; but true religion reaches to every thing. It alters and sweetens the temper. It goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit, you will be better sons, better scholars, better friends, better members of society, and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession. And if your religion does not produce these effects, although you may talk of inward comforts, and even of raptures, you have great reason to fear that the whole is a delusion, and that the root of the matter is not in you. "Herein," said the Saviour, "is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

6. Be careful to avoid a gloomy, and to cherish a cheerful temper. Be habitually cheerful; but avoid levity — Mirth and laughter are not always sinful; but let your indulgence in them be clearly innocent, not very frequent and never of long continuance. Be very humble. Be not talkative. Before experienced christians be a hearer, rather than a talker. Try in every way, however, to promote religion among your relatives and friends. Win them to it, by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement to them. Guard against dissipation; it extinguishes piety. Be not disconcerted by ridicule and reproach. Your Saviour bore much of these for you.—Think of this and be ashamed of nothing, so much as of being ashamed of Him. Trust in his protection, live to his praise, and you will spend an eternity in his blissful presence.

GOD.

"BUT THE THUNDER OF HIS POWER WHO CAN UNDERSTAND!"

If the radiance of these material orbs is so insupportable, and the light of the noontide sun blinds the organs of vision: if the mysteries of Providence are so inscrutable and his superintendence of the human affairs so irresistible: if the invisible worlds are so sublimely obscure, and he reigns unresisted over them; if the beams of his mercy shining through the revelation of divine love are so overwhelming; Oh! what must be the unquenchable fire of his indignation? "The thunder of his power who can understand?"

If, when he descended in the cool of the day to judge our first parents, they shrunk with horror from the face of offended Deity; if, when he gave his law, the mountain burned with fire, and darkness and thunder, and the sound of a trumpet, announced the present God, and shook the camp of Israel; if, when he discovered only the skirts of his glory to Moses, he sheltered him in a rock, and covered him with his hand; if, when he passed before Elijah, a great and strong wind rent the mountains, an earthquake rived the rocks, and a fire consumed the forest; if, when in the the vail of flesh his face eclipsed the splendor of the sun, and his raiment shone as the light; if, when he appeared to his beloved disciple in the barren isle of Patmos, in the sofest beams of his majesty, so terrible was the sight, that he fell at his feet as dead. Oh! what must be the power of his anger! and "the thunder of his power who can understand?"

We have heard the thunderstorm in the summer, when clouds have been opposed to clouds, and mingled their sulphur in one loud impetuous explosion: while the mountains and the valleys have returned their roarings in broken echoes. But what is the thundrestorm of summer, to the ten thousand thunders which shall rend the earth, when the trumpet of God shall awaken the dead, and add to these twice ten thousand more, and they are as the rattling of a leaf to "the thunder of his power!"

Who then can stand against him? Pause and think, ye monarchs of this world, who resist his power! Who would have him for an enemy! Pause and think, ye who madly violate his laws! Who may abide the day of his coming! For he shall sit as a refiner to try every work, and every spirit what it is!

Hide your diminished heads, ye that would bring down the Infinite Mind to your finite capacities! Boast no more your conclusions drawn from the limited views which you have of his operations. Use your reason no longer as a weapon against him who bestowed it; lest a dart, launched by an unseen hand, strike through your heart, and the arrows of the Almighty be lodged in your bosom, the poison whereof shall drink up your spirit! "Kiss the Son, lest he be angry, and ye perish from the way; when his wrath is kindled but a little!"—"*but the thunder of his power who can understand?*"—Collyer.

A godly minister of the gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours the lady came in, and found him in tears. She inquired the reason of his weeping. He replied, "Madam, *I* weep on reflecting that you can spend so many hours before your glass and in adorning your person, while I spend so few hours before my God in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.

THE SAFE CONTRACT.

A Striking Tract Anecdote.

A respectable Merchant of one of our principal cities, was travelling, about five years since, in the county of B. in the State of New York, and arrived, on Saturday evening, at a public house, where he had been accustomed to lodge in travelling that way. After having taken some refreshment, in connexion with a number of travellers, among whom were two or three families removing to the New Settlements, he began the distribution of a Tract to each individual, presenting the Tracts in a respectful manner, and recommending them from the pleasure, and as he hoped advantage, which he had himself derived from their perusal. To the families which were removing to the New Settlements, he gave several, to be carried with them to the place of their destination. Before he had completed the circle of his distributions, he offered a Tract to a poor man, who declined receiving it, saying, "It's of no use to give one to me, sir, for I can't read." "Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you." "Yes," said he, "my wife can read, but I have no time to hear it read." "You certainly can hear it read to-morrow," said the merchant, "which is the Sabbath." "Sir," said he, "I have no more time on the Sabbath than on any other day; I am so poor, I am obliged to work on the Sabbath. It takes me the six days to provide for my family, and on the Sabbath I am obliged to get my wood." "If you are as poor as that, said the merchant, "you must be very poor." "I am," said he; and proceeded to mention that he had no cow, and his family was very destitute. "It is no wonder you are poor," replied the merchant, "if you work on the Sabbath God will not prosper those who thus profane his day. And now," said he, "my friend, I have a proposition to make to you. You, landlord, will be my surety, that my part of the contract shall be fulfilled. From this time, leave off working on the Sabbath. If you have no wood with which to be comfortable to morrow, get a little for your necessity, the easiest way you can, and then, on Monday morning, provide a supply for the week; and hereafter, leave off your other labours, every week, early enough to provide a full week's store of wood, on Saturday. Quit all your work on the Sabbath; reverence that day; and, at the end of six months, whatever you will say you have lost by keeping the Sabbath, I will pay you, to the amount of *one hundred dollars*." The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this, their interview, which had been continued for a considerable length of time, and withal a very serious one, was closed.

The Second Meeting.

About five months afterward, the merchant put up again at the same public house, for the night; and before he retired to rest, began, as before, to distribute to each person present a Tract. He observed a plain but well dressed man, who seemed to be eyeing him with especial interest, and who when he approached him, said, "Did you never distribute Tracts here before, sir?" "Probably I have; I am not unfrequently distributing them." "Did you not, four or five months ago, give a Tract to a man here, who said he worked on the Sabbath?" The merchant, who, as the time for fulfilling his engagement had not arrived, had not before thought of it during the evening, then replied, that he recollected the circumstance very well. "Well, sir," continued the other, "I am that man. I carried home the Tract you gave me," (it was the Tract entitled, *Subjects for Consideration*, No. 46,) "and told my wife every word of our conversation She said you were right; and we sat down together, and she read the Tract aloud So much affected were we with the Tract, and with what you had said, that we scarcely slept any all night. In the morning we rose, I went and procured a handful of wood with which to get our breakfast, and after breakfast was over, we sat down and read the Tract again. By and by one of our neighbours came in, as was usual, to loiter away the day in vain conversation. We told him what had happened; he said you were right; and my wife then read the Tract again to him and myself. Other neighbours came in, and we did the same by them. They came again the next Sabbath, and we again read the Tract to them; and now, sir, we have at my house, every Sabbath, a religious meeting: that Tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayers!"

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money.—How much am I to pay?" "O nothing, sir," replied the other; "I never prospered so as I have since I observed the Sabbath to keep it holy. When I saw you before, I had no cow—now we have a cow, and all our wants are comfortably supplied. We were never so happy before; and never can be thankful enough for what you have done for us."

The landlord assured the merchant, that he never had known such an alteration in a neighbourhood, as had taken place in that, since he was last there. Before, the whole neighbourhood spent their Sabbaths at work, or in visiting, fishing, hunting, and other amusements; but now they were seriously attentive to the subject of religion, and met every Sabbath for the worship of God.

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It is a common saying with some people, when they are in trouble, "Well, it will be all the same a hundred years hence." They are right so far as relates to the things of this life, but they are wrong as to their never-dying souls. A hundred years hence and you will be either in happines or in woe, in heaven or in hell. A hundred years, did I say? It may not be a hundred days, or hours, or minutes! Say, then, are you pursuing only those things that perish with the using, and the value of which death will entirely destroy? or, are you seeking the salvation of your soul which will live for ever? You would blame the folly of that man, who, for the pleasure of a moment would sacrifice a large estate; but he is wise compared with the man who gives up eternal happiness for all the pleasures of the world. Pray then for the (promised) gift of the Holy Spirit, to turn you from these perishing joys, to Christ; who has brought life and immortality to light: believe on him who died for our sins, and rose again for our justification; then a hundred years hence you shall be with Christ, to abide with him for ever. Oh, my soul, a hundred years hence, or perhaps in a few days, I shall be either in heaven or in hell!

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A fond father was in great distress for a favourite child, whom he apprehended to be dying in its infancy. Several of his friends endeavoured to assuage his grief; but he refused to be comforted. At length the minister on whom he attended, offered to pray with him; and desired him to compose his mind, and give up his favourite son to the divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire: the child recovered, and grew up, if possible, more and more his darling; but he lived to be a thorn in his side, and to pierce his heart with many sorrows; and, just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried condemned, and died one of the most hardened wretches that ever went out of life in that ignominous manner. Upon the fatal day of execution, the mournful father was made to remember his former rash petition with grief and tears; and, humbled in the dust, confessed his folly and his sin.—*May's Sermons.*

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Our reformers manifested a boldness in addressing the conscience, and in teaching the good old principles of the gospel, which produced general reformation.

Knox came down like a thunder storm; Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in a course frieze grown, trudged afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic style from a hollow tree; while the courtly Ridley, in satin and fir, taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventered to give king Henry the Eighth a New Testament, with a label, *whoremongers and adulterers God will judge*; while Knox who said *there was nothing in the pleasant face of a lady to affray him*, assured the queen of Scots, that, "if there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes,—evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest hearted, and disinterested in the cause of religion.

Philadelphian.

QUESTIONS AND COUNSEL.

BY DR. GREEN.

For those who hope that a work of saving grace has been wrought upon their hearts.

QUESTIONS. 1. Have you seen yourself to be, by nature and by practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and fountain of sin?—That in you, naturally, there is no good thing? Has a view of this led you to despair of help from yourself?—To see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the holy Spirit for strength and ability rightly to perform any duty?

2. On what has your hope of acceptance with God been founded? On your reformation? on your sorrow for your sins? on your prayers? on your tears? on your good works and religious observances? or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been not only to be delivered from the punishment due to your sins, but also from the power, pollution, dominion, and existence of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from all sin—without any exception of a favourite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Do you strive against it, and in some degree get the victory over it? Have you so repented of it as to have your soul really set against it?

4. Have you counted the cost of following Christ, or of being truly religious? That it will cut you off from vain amusements, from the indulgence of your lusts, and from a sinful conformity to the world? That it may expose you to ridicule and contempt? In the view of all these things, are you willing to take up the cross, and to follow Christ, whithersoever he shall lead you? Is it your solemn purpose, in reliance on his grace and aid to cleave to him, and to his cause and people, to the end of life?

5. Do you love holiness? Do you earnestly desire to be more and more conformed to God, and to his holy law? to bear more and more the likeness of your Redeemer? Do you seek, and sometimes find communion with your God and Saviour?

6. Are you resolved, in God's strength, to endeavour conscientiously to perform your whole duty—to God, to your neighbour, and to yourself?

7. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a set time, and place, and order of exercises, for performing this duty?

8. Do you daily read a portion of the Holy Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them adapted to your necessities, and see at times, a wonderful beauty, excellence, and glory, in God's word? Do you make it the man of your counsel, and endeavour to have both your heart and life conformed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God? To give yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone? and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the glory of God ever appear to you as the first, greatest, and best of all objects?

11. Do you feel a love to mankind—such as you did not feel before you became religious? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment—because they bear their Saviour's image? and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself?

12. Do you feel it to be very important to adore religion by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding? Afraid of being left to return to a state of careless[illegible] and indifference in religion?

13. Do you desire and endeavour to grow in grace, and in the knowledge of Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding implicitly, to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness to himself?

COUNSEL. 1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless, or cursory reading of them. Read and deliberate, and examine yourself closely, on the questions under each head: and let your heart be lifted up to God, while you are considering each particular question, in earnest desire that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take one part at one time and another at another. But try to get over the whole in the course of a week: and do this every week for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you: but note down that point in writing, and bend the attention of your mind to it, and labour and pray till you shall have made the attainment which will enable you to answer clearly.

2. Remember that secret prayer, reading the word of God, watchfulness, and self-examination, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such usually, will be your inward peace, and the safety of your state. Unite them altogether, and never cease to practise them while you live.

3. Beside the Bible, have constantly in reading, at your leisure hours, some author of known piety and excellence. Read Baxter's Saint's Rest, Doddridge's works, &c.

4. Do not suppose that any evidence which at present you may think you possess, of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come: nor from repeated examinations and trials of yourself even to the end of life.—Many marks and evidences of a gracious state are set down by pious writers. But they must all come to this—to ascertain what is your prevalent temper and character—Whether, on the whole, you are increasing in sanctification, or not! If you are, you may be comforted; if not, you have cause to be alarmed. It is only he that endureth to the end that shall be saved.

5. I think it of very great importance to warn you not to imagine that true religion is confined to the closet, or to the church, even though you apprehended that you have great comfort and freedom there. Freedom and comfort there, are, indeed, most desirable; but true religion reaches to every thing. It alters and sweetens the temper. It goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit, you will be better sons, better scholars, better friends, better members of society, and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession. And if your religion does not produce these effects, although you may talk of inward comforts, and even of raptures, you have great reason to fear that the whole is a delusion, and that the root of the matter is not in you. "Herein," said the Saviour, "is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

6. Be careful to avoid a gloomy, and to cherish a cheerful temper. Be habitually cheerful; but avoid levity—Mirth and laughter are not always sinful; but let your indulgence in them be clearly innocent, not very frequent and never of long continuance. Be very humble. Be not talkative. Before experienced christians be a hearer, rather than a talker. Try in every way, however, to promote religion among your relatives and friends. Win them to it, by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement to them. Guard against dissipation; it extinguishes piety. Be not disconcerted by ridicule and reproach. Your Saviour bore much of these for you.—Think of this and be ashamed of nothing, so much as of being ashamed of Him. Trust in his protection, live to his praise, and you will spend an eternity in his blissful presence.

GOD.

"BUT THE THUNDER OF HIS POWER WHO CAN UNDERSTAND!"

If the radiance of these material orbs is so insupportable, and the light of the noontide sun blinds the organs of vision: if the mysteries of Providence are so inscrutable and his superintendence of the human affairs so irresistible: if the invisible worlds are so sublimely obscure, and he reigns unresisted over them; if the beams of his mercy shining through the revelation of divine love are so overwhelming; Oh! what must be the unquenchable fire of his indignation? "The thunder of his power who can understand!"

If, when he descended in the cool of the day to judge our first parents, they shrunk with horror from the face of offended Deity; if, when he gave his law, the mountain burned with fire, and darkness and thunder, and the sound of a trumpet, announced the present God, and shook the camp of Israel; if, when he discovered only the skirts of his glory to Moses, he sheltered him in a rock, and covered him with his hand; if, when he passed before Elijah, a great and strong wind rent the mountains, an earthquake rived the rocks, and a fire consumed the forest; if, when in the the vail of flesh his face eclipsed the splendor of the sun, and his raiment shone as the light; if, when he appeared to his beloved disciple in the barren isle of Patmos, in the sofest beams of of his majesty, so terrible was the sight, that he fell at his feet as dead. Oh! what must be the power of his anger! and "the thunder of his power who can understand?"

We have heard the thunderstorm in the summer, when clouds have been opposed to clouds, and mingled their sulphur in one loud impetuous explosion: while the mountains and the valleys have returned their roarings in broken echoes. But what is the thundrestorm of summer, to the ten thousand thunders which shall rend the earth, when the trumpet of God shall awaken the dead, and add to these twice ten thousand more, and they are as the rattling of a leaf to "the thunder of his power!"

Who then can stand against him? Pause and think, ye monarchs of this world, who resist his power! Who would have him for an enemy! Pause and think, ye who madly violate his laws! Who may abide the day of his coming! For he shall sit as a refiner to try every work, and every spirit what it is!

Hide your diminished heads, ye that would bring down the Infinite Mind to your finite capacities? Boast no more your conclusions drawn from the limited views which you have of his operations. Use your reason no longer as a weapon against him who bestowed it; lest a dart, launched by an unseen hand, strike through your heart, and the arrows of the Almighty be lodged in your bosom, the poison whereof shall drink up your spirit! "Kiss the Son, lest he be angry, and ye perish from the way; when his wrath is kindled but a little!"—"*but the thunder of his power who can understand!*"—COLLYER.

A godly minister of the gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours the lady came in, and found him in tears. She inquired the reason of his weeping. He replied, "Madam, *I* weep on reflecting that you can spend so many hours before your glass and in adorning your person, while I spend so few hours before my God in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.

THE SAFE CONTRACT.

A Striking Tract Anecdote.

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Philadelphian.

POETRY.

TO A CHILD WHO "FORGOT TO PRAY."

"Forget to pray!" That's strange indeed.
Have you no longer any need?
Are all your sins, through Christ, forgiven?
Has grace ensured your peace with heaven?

"Forget to pray!" Have you no soul,
By guilt diseas'd, to be made whole;
No heart that stoops at folly's shrine,
No secret evil to repine!

"Forget to pray!" Yes, when the night
Refuses to give way to light.
You may forget there is a God,
Who sees you from his high abode.

"Forget to pray!" Not till you fear
Your Saviour will not deign to hear:
He *loves* to hear the sinner's moan;
Then hasten to his gracious throne.

Hasten—and, with a contrite heart,
Entreat that he will ne'er depart;
Your late forgetfulness deplore,
And pray that you *forget no more.*

Jesus will not forget to hear;
His pard'ning grace is ever near;
Repenting souls are his delight;
He sees their tears, and loves the sight.

Oh, think of heaven! that glorious place,
Reserved for all God's chosen race;
Embrace the promise while 'tis day,
And never more "*forget to pray.*"

LINES ON A SLEEPING INFANT.

Sleep on, sweet babe; thy little breast
No painful feeling now annoys;
Enjoy thy peace-bestowing rest,
Safe from each evil that destroys.

O'er thy sweet lips, composed and still,
A beauteous smile unconscious plays;
May happiness thy bosom fill,
And gild with peace thy future days.

But ah! my babe, too well I see
The gathering storms—the clouds that lower;
The tempest, rising, strikes at thee,
And claims the victim of its power.

Oh God, in mercy hear my prayer,
Avert the storm—make her thine own;
Make her in life thy constant care,
And fit her for thine heavenly throne.

E. E. C.

FEMALE PIETY.

Why is it that woman is more pious in her behaviour and actions than the sex which arrogate to themselves the title of Lord and master! Of the fact that she is so, there are ample proofs in the churches of every city, we can find the greatest portion of the devout worship to consist of the female sex.—The enterprise of woman has erected houses of devotion, when the hand of man was paisted towards the deed.—Her persuasive voice, and her interesting demeanor, have prevailed upon worldly minded husbands to contribute their mite towards the erection of houses constructed to the purpose of salvation. The truth of it is, that true religion consists more of love and affection than of proud demonstrations or angry arguments. The constitution of the female heart is turned towards the gentlest affection, and when the object is presented to her, she principally consults that faithful monitor to good, generous, and pious deeds—a woman's breast.

MATERNAL INSTRUCTION.

Having, within a few months past, seen many accounts of pious parents, especially of mothers, instructing their children; and the blessing of God attending such instruction—whenever I read these accounts, my mind is forcibly struck with the remembrance of my childhood. Although I am now a man of gray hairs, yet I well remember the instruction I received from my mother. She dedicated me, as she believed, to God in baptism, but she did not stop here, as thinking she had no more to do: she was faithful in striving to instil into my mind the first principles of religion. Here I would mention my apprehension, that many, who seem to set out well, are soon discouraged, not considering that He that searches the hearts and the reins will prove those who profess to be his—What mother will repent in the end, (I speak in particular to mothers, because they have such favorable opportunities to warn and instruct their children,) if she follows her child, week after week, and year after year even scores of years, if she, at length, beholds her child numbered with followers of the Lamb, and can reflect that even herself was the instrument of leading him to Jesus—God may see fit to prove you, for a long time, and it may be, you will behold the power and mercy of the Lord displayed in the conversion of your child, much sooner than you even dared to hope.

Among the severely tried, I think my mother was one. As *I* grew in years, instead of leaving me to think of what she had said, she followed me, as determined not to give me up; till her reproof and instruction became so burdensome to me, that I even dreaded to be found where she could have an opportunity to say any thing to me. It was more than eight years after she took me by the hand in hopes of leading me to her Saviour, before she could see any thing in me to encourage her. A length a sentence from her lips was as an arrow to my heart. I trust I was deeply wounded; I had no peace. The wormwood and the gall was very bitter. The sweet waters of life I had never tasted.—they that have no eyes cannot behold the light. Thus *I* wandered in darkness, till, as I humbly hope Jesus opened my eyes; and then, O then, the light I discovered, the joy I felt, no mortal knows, but those who have felt the same! If ever a real change has taken place in me, my mother, in the hands of God was the instrument. I feel that I have come to bless God, and if I am one of the redeemed, I shall rejoice through all eternity that *I* had a pious mother.

I do not write this for the sake of telling the world my experience; but with an earnest desire that those who have the care of children may teach them the fear of the Lord. It has caused me much sorrow of heart, to see some that profess to be the friends of Christ, carelessly neglect their children, and leave them to follow in the course of this world, and to drink in the poison which their natural appetites crave. And I fear that many of these children are hardening themselves in the ways that lead to death; are going from bad to worse, till the mournful interrogation of the prophet will apply to them; "Can the Ethiopian change his skin, or the leopard his spots!"

Some of you that have the care of children, will say, they are in the hands of God; and if he sees fit to convert them, he will. This does not lessen your obligation to govern and instruct them, to pray for and with them, in the least.

The slothful are ever ready to excuse themselves; but they that truly fear God, strive to do his will.

Christian Mirror.

BLASPHEMY SIGNALLY PUNISHED.

On the 4th of August, 1776 between eleven and twelve o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpelier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped At a small distance from the camp five of the soldiers were assisting a husbandman in collecting the produce of the earth for hire. When the storm came on, the whole party took refuge under a tree, when the five soldiers began to blaspheme God for interrupting them in their labor; and one of them, in the madness of his presumption, took up his firelock, which he happened to have with him, and pointing it to the skies, said he would fire a bullet at Him who sent the storm! Seized with horror at the blasphemous declaration the husbandman made all the haste he could to quit the company: but scarcely had he got ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his recovery was despaired of.

"Remember Lot's wife," was the admonition of our Lord. If you would escape, fly the company of the wicked and profane, for "verily there is a God that judgeth in the earth."

Do you wish a restoration to health? do you prefer Zion's interest above your chiefest earthly joys? do you desire to see the work which has commenced, diffused throughout the land? Be instant in prayer, wrestle with God for the salvation of all around you, hold up your church officers, be vigilant in all your own duties—then, with the blessing of Heaven, it may soon be said to many of our churches, "arise! shine! for thy light is come, and the glory of the Lord is risen upon thee."

Longevity.—It appears by Worcester's memoir on Longevity, that New-Hampshire furnishes a larger portion of centenarians than Sweden or Russia. Of the ninety-three persons in New-Hampshire who reached the age of from 100 to 110 59 were women and thirty-four men, while all the 5 who arrived at 110 and upwards were men Mr. W. considers the case of Peter Tortin or Zoten, of Hungary, the most remarkable instance of longevity known in in modern times. This man died on the 5th of January, 1723, at the age of 175. A few days before his death he walked, with the assistance of a stick, to the post house in Horcock, to solicit charity.

A country parish in New-Hampshire, proposed to their pastor to raise his salary from 250 dolls. to 300 dolls. per annum. "Spare me, my christian friends," replied the worthy man, "it is a weary burden to collect the 250 dolls. I should be worn to death by trying to scramble together the 300 dolls.

The following extract is from a letter written by a gentleman travelling in Europe, to a friend in New York.—We copy it from the New-York Spectator. *Con. Obs.*

"*Kiel* is a handsome and lively city, delightfully situated on the Baltic—the surrounding country is beautiful beyond description, the soil fertile, and the people polite and intelligent; and, as in every place on the continent in which I have been, very fond of promenading and amusing themselves in dancing, making music, drinking coffee, smoking the pipe, &c. There is a university in this place, founded in the year 1655, by Duke Christian Albrecht. There are upwards of 20 professors, exclusive of coadjutors and other inferior teachers.

"*Copenhagen* is a large and splendid city, it has 110 000 inhabitants, a University, 600 students, and between 30 and 40 professors. How much more extensively are literary matters prosecuted in Europe than in our country! Thus, for instance, in Halle there are 1200 students and a proportionate number of professors. The houses in Copenhagen are remarkably large and high; built in a tasty and handsome style, generally brick, which are first plastered or rough cast, and then painted, usually a lead color. The houses in general, have no front doors, or, at least, no doors fronting the street."

EDUCATION.

JOSEPH M. PHILLIPS informs his patrons, and the citizens of Lexington generally, that the next session of his School will commence on the 3rd day of January.

The branches of education to which he will attend, are Speling, Reading, Writing, Arithmetic, English Grammer, Geography and History.

The price of tuition per quarter in the four first branches will be $3,50 and for the others $4,00.

Lexington, Dec. 25. 1826.

WM. SAXTON,
Boot & Shoe Maker,

Respectfully informs his friends and customers that he has removed his Shop, to the room formerly occupied by Thomas Park, on Jordan's Row;—where they can be supplied with work done in the best manner on reasonable terms.

CHANDALIERS,
SUITABLE FOR CHURCHES.

THREE large and sixteen second size Chandaliers, for sale cheap, by DANIEL WURTS,
Nov. 8th. 1826. *Lexington.*